

A N
E S S A Y
ON THE
F U T U R E L I F E
O F
B R U T E S,

INTRODUCED WITH
OBSERVATIONS UPON EVIL,
ITS NATURE AND ORIGIN.

B Y R I C H A R D D E A N,
CURATE OF MIDDLETON.

I N T W O V O L U M E S.

V O L. II.

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MDCCCLXVIII

NEW

ESSAYS

ON THE

FUTURE

OF

THE

INTRODUCED WITH

OBSERVATIONS UPON

ITS NATURE AND ORIGIN

BY RICHARD D. D.

CURATE OF MIDDLETON

IN TWO VOLUMES

VOL. II

LONDON

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MDCCLXXIII

T H E
P R E F A C E.

TH E Reader will give me Leave to detain him a Moment with a few Observations relative to the subsequent Discourse. He may perhaps think it odd to make a Demand of this Nature, after so long an Introduction; but it is hoped he will change his Opinion, when he has considered it, and look upon it as having a Degree of Pertinence, which renders it necessary to be offered here.

ii. P R E F A C E.

The Notion of the Post-Existence of Brutal Souls is far from being so new as some People imagine; for, besides what the Author has advanced concerning it in the following Tract, some Moderns of more exalted Understandings, have employed their Pens this Way. Much may be found, as to this Opinion, in an ingenious Book intitled *free Thoughts upon the Brute Creation*, though it has been a Question with many, whether the Author was in earnest or no. The *Chevalier Ramsay* has said more to this Purpose in his *Principles of Natural and Revealed Religion*,

Religion; a few Passages occur in the *Rabbinical Writers*, and the *Christian Fathers*, relative to the same Point, and the *Pythagorean Doctrine of the Transmigration of Souls*, plainly shews it to have obtained amongst the ancient Heathens.

What is delivered in the Essay before us, is the Produce of such Principles, as appeared to the Author most directly apposite to the Point in Hand. He has followed his own Judgment, without building upon the Opinions of other Men, though some of them are

iv. P R E F A C E.

very plausible, and ingenious, and might possibly have been taken up with more Entertainment to the Reader. The Manner in which the future Existence of Brutes is here descanted upon, may be deemed too serious, but the Nature of the Subject was supposed to require it.

The Author is sensible, that the Notion of the Transmigration of Souls is a witty Invention, and contrives very properly for the Punishment of human Brutality. It was certainly a noble Device of the Ancients, to deter Men from indulging

indulging in fordid and mean Passions, to preach that there Souls, after their Seperation, should pass into the Forms of such Beasts as they most resembled in their Passions, there to endure the Horrors of a shameful Debasement, and an odious Servility. He is also far from disapproving of that Extension of this Doctrine which has been made in after Times. He does not see why the Souls of those Two-legg'd Animals, who have wantonly abused and tortured such Numbers of Quadrupeds on Earth, should not hereafter transmigrate into their Forms, and become

Chaife Horses, common Hacks, Coal Carriers, Pointers, Spaniels, &c. &c. in the Regions of Hell. There are only two Reasons why he has not gone upon this Notion, that it has already been treated with inimitable Humour, and he did not know how to prove it.

For the last Reason also, he does not join with Ramfay in his Opinion as to the Post-Existence of Brutal Souls. This Gentleman supposes, that the Souls of Brutes are certain Intelligences that fell in a pre-existent State. God he thinks doomed them, as

a Punishment for such a Fall, to be confined to Brutal Machines in the present, 'till they had suffered, a destined Time, the Miseries of Degradation, and their Crimes were atoned for. But this is too much like Transmigration, and therefore is a Notion which the Author did not think proper to follow for the Reason before-mentioned.

Besides, it appears very natural to him to think that the Variety of Souls is as great as that of Bodies, that all the animated Forms, existing in the Universe, are actu-

viii. P R E F A C E.

ated by Principles of Intelligence peculiar to their Natures, and of Capacities proportioned to the several Offices which Providence has appointed them to fulfil; that all these Souls are immaterial Substances, and must consequently in Virtue of their being so, continue for ever, if the Creator of all Things is not pleased sometime or another to destroy them.

In the following Essay the Author does not cite, in Proof of his Doctrine, all those Scripture Passages, which are taken Notice of in the free Thoughts of Doctor Hildrup.

Hildrup. This admired Writer observes, that the several Places of Scripture where the inferior Creatures are said to praise God, or are called upon so to do, have a much more exalted Meaning than is generally conceived by vulgar Minds. It may be, that they are capable of doing Honour to their Maker from Principles of Will and Knowledge. But, since such Passages may very well signify that all Brute Creatures praise God, as administering Occasions to his Praise, we could not think to introduce them as Evidences of their Post-Existence, on the Score
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of the other Meaning, which is so singular and uncertain.

We have omitted some other Passages of Scripture, apparently favouring our Design, because Christians for the most Part, are united as to one particular Sense of them. Such are those Passages in *Isaiah*, where the Prophet speaks of new Heavens, and a new Earth, of the Lion as eating Straw like the Ox, the Wolf as laying down with the Kid, &c. These Phrases have been generally taken for Prophetical Descriptions of the happy Change, to be effected in the
World

World on the Introduction of the Gospel. We do not deny the Propriety of this Construction, but we think nevertheless, that such Phrases have a much larger, and more comprehensive Meaning. We are of Opinion, that the Harmony they represent as subsisting amongst Creatures of Dispositions so opposite, belongs to some certain State of Being, very different from any that the World has been yet acquainted with, and that new Heavens, and a new Earth, import a Change in Nature far superior to a Local confined, and transient Beatification. We have
not

xii. P R E F A C E.

not induced such Passages as Proofs of our Opinions, for the preceeding Reason.

As the Author, by asserting in the Introduction that Brutes were involved in the Infelicities of this World, on the Score of their Demerit, seems expressly to contradict his own Explanation of a Passage in St. Paul, which supposes the Sin of Adam to be the Occasion of their Miseries, he therefore begs Leave to offer something here by Way of reconciling the Reader to Doctrines so apparently opposite. In the Introduction he speaks his
own

own Sentiments, and if he has gone further than the Scriptures will bear him out, he willingly retracts them, from a firm Persuasion that he ought to pay the utmost Deference to those sacred Oracles. But he is not yet conscious of this, he asserts only, that Brutes must have Demerit of some Kind to render them Objects of divine Indignation; and if in his Explanation of Saint Paul's Words, he has said that Adam's Transgression brought Evil upon them, he is apprehensive of no Contradiction here; the Guilt of that Man might perhaps extend itself
to

xiv. P R E F A C E.

to Brutes, Vegetables, inanimate Nature, and all the Parts of this System. The Scriptures seem to intimate as much *, and if so, the Reader will hardly think him inconsistent in what he has hitherto advanced upon this Subject. It matters not whether the

* Moses represents, in Genesis, the Ground as cursed for the Sake of Adam, who had eaten the forbidden Fruit. And thus saith Isaiah, “ the Earth also is defiled under the Inhabitants thereof, because they have transgressed the Laws, changed the Ordinance, broken the everlasting Covenant, therefore hath the Curse devoured the Earth.”

Guilt

P R E F A C E. xv.

Guilt alledged was actual, or imputative.

The Author attempts, in the following Pages, to confute the Doctrines of De Carte, Mallebranche, &c. relative to the Natures and Powers of Brute Animals. He esteemed this a very necessary Undertaking, since their Tenets are directly levelled against the Point he had in View. How far he has succeeded in this Matter, the impartial Reader is left to judge for himself.

If People were inclined to credit

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Stories,

xvi. P R E F A C E.

Stories, the following would be sufficient to convince them of the Absurdity of the Doctrine, which teaches that Brutes are unintelligent Machines. I mention it here because it was communicated too late to have a Place in the Body of the Essay. The Story is as follows :

A certain Gentleman had a most excellent Pointer, which, whenever he went a Shooting, he was sure to take out with him. The Gentleman's Custom was, on his Return from his Diversions, to discharge his Piece at Magpies,
or

or Carrion Crows, which he would take some Pains to look for in the Trees as he passed along. The Dog on this Occasion always kept behind, I suppose that he might not frighten these Birds away, but that his Master might have a fair Chance at them. It happen'd one Day, as he was upon this Business, that a Magpye, perched in the Top of a large Oak, escaped the Gentleman's Notice. The Dog, ever attentive to his Master's Pleasures, peeps into the Tree himself, and espies the Party-coloured Animal, whereupon he runs up to his Master, who was

got some Yards from the Place, lays hold of the Lap of his Coat behind, and gives it a smart Pull with his Teeth. The Gentleman, in Surprize, turns about to see what was the Matter, when the Dog immediately trots back to the Tree, and shews him the Bird, which the Gentleman very soon tumbled to the Ground. I wonder, after such an Instance of Sagacity in a Dumb Animal, how any Man alive can have the Effrontery to maintain, that Brutes are unintelligent Machines.

The Author, very sensible of
the

the Superiority of the intellectual Faculties of Man, compared with those of the Brute Creation, hath, he flatters himself, said nothing in the following Essay, which may be supposed in any wise to disparage their Excellency; to confound the future Interests of Man and Beast, and throw the latter upon a Level with the former. As he believes that no Person ever imagined his Dignity injured, because his Dog stands under his Table, eats the Crumbs that fall from it, and lies upon a Bed of Straw here, in his Stable Yard, so he does not see how he
can

xx. P R E F A C E.

can take the least Offence at a Notion, which is only concerned to keep up the like Difference betwixt them in Point of Situation hereafter. But such is the Pride, and Vanity of some People, that forsooth they cannot bear to think, that any Animal in the World below them, should have a Claim to Immortality.

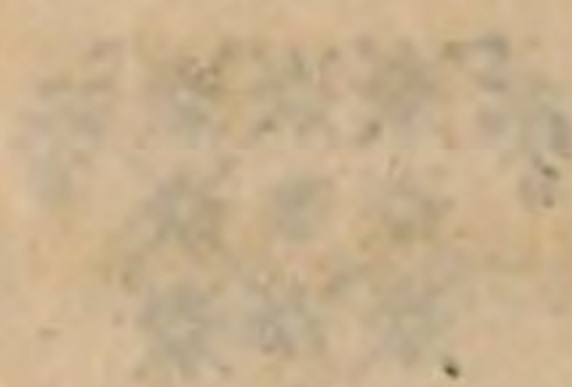
In all the Arguments we have urged in Proof of the future Existence of Brutes, we have endeavoured to keep as close to Reason as possible. And the Passages we have cited from Scripture, on that Account,

Account, are such as we presume cannot be applied to other Purposes, without a manifest Violation of their Meaning. The Reader may now proceed to take a View of them.



R. R. B. R. A. G. O. M.

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A N
E S S A Y
O N T H E
Future Life of BRUTES.

P R O P O S I T I O N I.

✠✠✠ H E Scriptures plainly
✠ T ✠ intimate, that Brute Ani-
✠✠✠ mals will have a Being
in future, and partake in some
Degree of those Benefits which
shall be conferred after the uni-
versal Change.

Particularly this appears to be the clear Sense of some Verses in the 8th Chapter of the Epistle to the Romans. These Verses begin thus, “ For the earnest Expectation of the Creature waiteth for the Manifestation of the Sons of God. For the Creature was made subject to Vanity, not willingly, but by Reason of him who hath subjected the same, in Hope. Because the Creature itself also shall be delivered from the Bondage of Corruption, into the glorious Liberty of the Children of God. For we know, that the whole Creation groaneth, and travaileth together

together in Pain, until now, and not only they, but ourselves also, which have the first Fruits of the Spirit, even we ourselves groan within ourselves, waiting for the Adoption, to wit, the Redemption of our Bodies."

These Verses are explained thus: By the Word Creature, is understood the Things that are made, the visible World, and all it contains, living, and lifeless, sensitive, and insensitive, as contra-distinguished to Man; Man is not here implied by the Term Creature, for the whole Passage under Con-

fideration is an Argument addressed to him, the Purposes of which, shall hereafter be specified.

The earnest Expectation of the Creature thus defined, are Expressions which must not be taken in a strict and literal Sense, but for a certain Form, or Figure of Speech, not uncommon in the sacred Writings, which attributes personal Acts to senseless Matter, or living Creatures inferior to Man. The Use of it in this Place is to shew, that the Injuries which all Nature sustained by the Fall, were so prodigious, that even senseless,
and

and irrational Things seem to speak the most earnest Desires, and utter the most sanguine Wishes for a Restitution. The Sons of God are true Christians, and good Livers, and their Manifestation which the Creature is said to expect, is that visible Distinction which shall be made betwixt them, and Unbelievers, and Hypocrites, at the last Day; for then, and not 'till then, will all Men appear to us, what they really are; at present we are often deceived in our Judgments, as to good and bad Men.

The Creature, as before defined, was made subject to Vanity, to Instability, and Change of Being, and Condition, not willingly, that is not by any Choice of its own, but by Reason of him who subjected the same, that is, through Adam, who by his Transgression, brought it into Bondage and Subjection to those Evils. The Words in Hope, which are added to the 20th Verse of the Passage here cited, should be connected with the 19th, and the whole 20th Verse, these Words excepted, should be read within Parenthesis,

as

as we shall shew more plainly by and by.

For the Creature itself, an Expression directly pointing out to us, the lower Orders of Beings shall be delivered from the Bondage of Corruption, that is, from that State of Change and Instability, Decay and Death, to which it is now consigned, into the glorious Liberty of the Children of God, that is, into that happy Condition of Freedom and Deliverance from these Evils, which will be the final Privilege of all good Men.

For

For we know, that the whole Creation, or every Creature groaneth and travaileth in Pain together, until now; here, least his Meaning in the preceeding Verses should be misunderstood, the Apostle more fully explains himself, by adding the Word every, to Creature, or whole, to Creation; and not only they, but ourselves, which have the first Fruits of the Spirit, even we ourselves groan within ourselves, waiting for the Adoption, to wit, the Redemption of our Bodies; not only they, that is, all the Creatures of this visible World, but we also, who experience

rience the divine Favour in so extraordinary a Manner, even we ourselves, groan within ourselves, as well as they, waiting for the Redemption of our Bodies. This makes it very clear to you, what the chief Object of the Creatures earnest Expectation before-mentioned is, namely, that it is a Freedom or Exemption from the Evils of Instability, Decay, and Dissolution, to which the Bodies of living Beings, and all material Forms, are universally subject.

But this Deliverance is not to take Place 'till the Sons of God
are

are manifested, or in other Words, 'till the End of the World, and therefore the Creature is said to wait for their Manifestation, only because it is the happy Prelude to it.

The Passage thus explained, we shall hold it out to your View, briefly paraphrased, first laying before you, the Sense of the Context, that you may see how it is connected with it.

Expositors observe, that in the Chapter from whence the above cited Passage is taken, the Apostle
is

is addressing himself particularly to the Jews. Let this be as it will, the Scope of the first Part of it is unquestionably to persuade those whom he had converted to the Christian Faith, whether Jews or Gentiles, to live up to the Rules of their Profession; for which Purpose he assures them, that a Life so conducted, would infallibly secure them against the Wrath of God; there is now says he, no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit. They must not think after embracing the Faith in Christ,

still

still to indulge their sensual Inclinations, and carnal Appetites, for if they did, he declares they should die notwithstanding. The mere act of Faith, would not be sufficient to save them, if their moral Conduct was not of a Piece with it. If ye live, says he, after the Flesh, ye shall die, but if ye through the Spirit do mortify the Deeds of the Body, ye shall live. He then endeavours to fortify them against the Terrors of those Sufferings to which the Profession of the Christian Religion might possibly expose them. He sets before them the Happiness

ness of the next State, which in his Opinion, is infinitely more than sufficient to compensate for the Miseries they should undergo on the Score of their Religion in the present.

The Sufferings says he, of the present Time, are not worthy to be compared with the Glory which shall be revealed in us. A Glory which all Men, and especially all Christians, could not be imagined to doubt of, since it was in some certain Measures and Degrees, the Expectation of all God's Creatures besides. For the earnest Expecta-
tion

tion of the Creature (of every inferior Being in the visible World) waiteth for the Manifestation of the Sons of God, for that Period when the Glory above-mentioned, shall be revealed in them; (for the Creature itself was made subject to Vanity, to Instability, and Change of Condition, to Decay, and Death, not willingly, or of its own Choice, but by Reason of Adam, who by Sinning, brought those Evils, and Calamities upon it;) in Hope, that itself also, when this Glory is revealed in the Sons of God, shall then be delivered, that is, shall be released from

from the ungrateful Vicissitudes of its present State, and appointed to one where it shall be no more annoyed with them for ever. For it is no Secret to us, that all Nature, every inferior Creature in the Universe, travails in Pain, expecting to be delivered; and not only they, but we ourselves, we of the human Race, and of the Christian Profession, groan within ourselves, waiting for the Redemption of our Bodies, for their Deliverance from the Evils they now labour under, and their Consequent Glorification. The Apostle concludes his Argument thus,

thus, “ It is by this Hope of the Glory to be revealed, and our everlasting Deliverance from Evil, that we are enabled to hold fast our Faith, and perform the Conditions of our Salvation.”

Having thus shewn you what the Meaning of this Passage of Saint Paul is in our Opinions, we shall now lay before you the Sense which other Expositors are pleased to put upon it.

By the Word Creature, they say, is signified the Gentile World only. By the Manifestation of
the

the Sons of God, that Discovery of the Faithful amongst the Jews, which was to be made upon the preaching of the Gospel amongst them. By the Creatures waiting for this Manifestation, the Desire of the Gentiles to hear the Word, but which could not be gratified, 'till it was known who amongst the Jews would receive, and who would reject it. The Subjection of the Creature to Vanity, means the Idolatry of the Gentiles, to which Folly they became enslaved, either through the Devil, who forced them upon it, or because they were deserted of God, and

C therefore

therefore were left to invincible Blindness, and Ignorance. By the Hopes of Deliverance which the Creature entertains, is to be understood, the Expectation that the Gentiles had of Deliverance from Idolatry, and Restoration to the Knowledge, and Worship of the true God, by the Light and Power of the Gospel. For this then did the first Christians groan? Oh noble Thought of profound Commentators!

Thus you have the two Opinions of the Passage in Question. We shall briefly shew the Inconsistencies

sistencies of the latter, in order to establish the Truth of the former.

In the first Place, we deny that the Word Creature in the Passage under Consideration, relates only to the Gentile World, and that this is the true Sense, and genuine Meaning of it there ; for it stands without an Addition, or is accompanied only with the Word *every*, and therefore might be supposed to take in all the Works of God, in the visible World, if the Apostle had not in the Use he makes of it, plainly shewn, that he pointed at Beings of an inferior Nature.

Besides, there is nothing to be gathered from the Context, which warrants the Notion, that the Gentile World is here signified by the Word Creature.

2dly, The Places by which the Sense here put upon the Word Creature, is pretended to be confirmed, are very little to the Purpose, as every candid Examiner will easily perceive. One of them is that of the 16th of St. Mark's Gospel, where Christ delivers his last Charge to his Disciples, the Words are, " Go ye into all the World, and preach the Gospel
unto

unto every Creature.” Here because Creature is to be understood as signifying the human Species only, Expositors conclude, that in the Passage before us, the Word Creature must have the same Meaning also. This Conclusion indeed would be just enough, if the Premisses were agreed; but unfortunately the Case is much otherwise. For in the Text of Mark, where the Word Creature is made use of, the preceeding, and subsequent Expressions, together with the Natures and Powers of those to whom they are addressed, shew plainly, that all the

World there is to be taken only for this Globe of Earth, as the Commission to be executed by the Apostles, the Persons to whom our Lord spake, does, that the Words every Creature, signify the human Species only. But there are no such Expressions used by Saint Paul in the Passage in Question, from whence we can at all conclude, that by Creature, he means the Gentile World; and therefore the two Places are nothing alike. The Notion of their being Parallels, is imaginary, and formed only to support a weak Hypothesis of dreaming Expositors.

sitors. The like may be said of all other Places, with which the Passage under Consideration is compared, or to which we are referred for the Sense of the Word Creature, according to Saint Paul; they are so very different in their Purport, that not one of them can be considered as a proper Exposition of it.

This Notion of Expofitors, touching the Signification of the Word Creature, in the Passage before us, seems to derive from two Causes. The one is, that in several Places of the new Testament,

ment, where the Word Creature is used, human Creatures either partially, or all of them together, are understood thereby. The other is the Fear of giving Futurity to the lower Animals.

The first Reason, why the Creature of St. Paul, is made to signify the Gentile World, is to be sure a very good one. The Word Creature, in three Passages of the new Testament, is found to carry such a Sense along with it; and because it is so, it must therefore have this Construction put upon it in the fourth, at all Adventures,
right

right or wrong ; this indeed is very logical, and a neat Method of solving Difficulties, but is a Rule of Interpretation that must be rejected by every Man of common Sense.

The second Reason, why the Word Creature must at all Events be supposed to stand for the Gentile World, is the Fear of giving Futurity to Brutes ; for if it is not to be thus understood, those Beings, oh ! dreadful Thought, must then have an Interest in future Worlds. What Man is he that can bear even the Idea of such a Thing ?

Thing? And therefore what good Man is there, who would not rather pervert the Signification of a thousand Scripture Texts, than submit to an Explanation of one so repugnant to his Sentiments? Maugre all the clearest Evidence upon Earth, he never can allow Brute Animals an Existence in another State, Millions whereof appear in his Eyes to be too contemptible, even to deserve it in this.

The Word Creature, in the Passage under Consideration, cannot mean the Gentile World, because

cause the Reception, which the Gospel and its Preachers met with amongst the Heathens, was not kind enough to equal that Degree of Desire there spoke of. Earnest Desire supposes the Object extremely beloved, and such as (when offered) must be embraced with the greatest Joy and Alacrity. But we know, that the Gospel was opposed and villified, and its Preachers traduced and persecuted by the Gentiles; and hence, it is very unlikely, that this earnest Desire was the Desire of the Gentiles, or its Object the Gospel.

Furthermore,

Furthermore, this cannot be the Meaning of the Apostle, because it involves a Contradiction. It supposes the whole Heathen World, to be waiting with Impatience for the Gospel, at the Time when the Words of the Passage in Question, were delivered; and that it had not as yet been preached to those bewildered People, which is false; for we know, that some Time before that Period, God had opened the Door of Faith to the Gentiles, and a Decree had passed in a general Council concerning them.

Lastly,

Lastly, the Notion, that the
 Creature of Saint Paul, is the
 Gentile World, and the Object of
 the earnest Expectation he men-
 tions, the Gospel, which was to
 be preached to this People after
 the Jews had been first favoured
 with it, destroys the Connexion
 between the Text and Context,
 and strips the Apostle's Words of
 all Meaning and Sentiment. Is
 it not natural to suppose, that
 after speaking of the Happiness of
 a future State, or of a Glory to
 be revealed, as the Reward of O-
 bedience and Suffering, he should
 endeavour to imprint a Truth of
 such

such Importance upon the Minds of his Converts? And is it not therefore natural to suppose, that the Passage in Question is an Argument for this Purpose? I do not know, that any Thing could more effectually banish all Distrust of Men concerning a State of future Glory, confirm their Hopes, and strengthen their Belief of it, than a Consideration, that all Nature below them had, in one Respect or another, a general Expectation of it. In this View at least, the Passage appears to have some Design; in the other, none at all, as is evident thus; the Apostle

apostle observes, that the Suffer-
 ings of the present Time, are not
 worthy to be compared with the
 Glory which shall be revealed in
 us; and then, if Creature signifies
 the Gentile People, says, For
 the Gentiles are earnestly waiting
 to see, who amongst you Jews,
 will receive the Gospel, and who
 will not, that they may have it
 communicated to them. Is not
 this to force the Apostle upon a
 foreign Subject, and strip him of
 all Meaning, and Consistency?

But admitting for once, that
 the Apostle by Creature means
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the Gentiles, what Advantage I wonder is it to those who suppose he does? How will the Subjection of the Gentiles to Idolatry, which is understood by the Word Vanity, be accounted for? Will not this prove an insuperable Difficulty? The Text says, the Creature was made subject to Vanity, not willingly, and can you conceive that either God, or the Devil, forced the Gentiles into Idolatry? Observe how many Reasons there are to combat this Opinion.

If God is supposed to subject the Gentiles to Idolatry, he must
deny

deny that Honour to be due to himself which is his due, and which his infinite Perfections very justly claim from all his Creatures.

And can you imagine that God should do this, that he, who is so jealous of his Glory, should compel the Creature to give it to some other Being? Besides the Supposition is an Attack upon his Attributes; for if God is supposed to have forced the Gentiles into Idolatry, you make him the Author of it, and impeach his Holiness; you represent him as contradicting his own Declarations of his extreme Abhorrence of it, and

D

deny

deny his Veracity ; and finally as discharging Vengeance upon his Creatures, for a Crime which they could not shun, and therefore you arraign his Justice.

Neither is the Opinion that the Devil forced the Gentiles into Idolatry, attended with Consequences less repugnant to Reason. This malicious Spirit is represented in the Scriptures as a Tempter and a Deceiver, as accomplishing his Designs upon Man, by Wile and Artifice, by Fraud and Circumvention ; but they no where give us to understand, that he acts with
such

such Force upon the Will, as to over-rule its Elections, and render false Worship, and neglect of the true God inevitable. And indeed the mere Idea of the Devil's having this Power over the Souls of Men is enough to shock the most resolute Person alive. It is an Idea which tells him he is born to be mocked, deceived, insulted, and misguided here, and to be ruined, and undone for ever hereafter. It suggests also, that either the Devil is a Principle independent of God, or that God, who can but will not restrain him, is a negligent Being, without Esteem

and Regard for his own Productions.

But in short, what clearly evinces, that these Words of Saint Paul, “ and the Creature was made subject to Vanity, not willingly,” cannot signify the involuntary Subjection of the Gentiles to Idolatry; and that those others, “ by Reason of him who subjected the same,” have no Relation to either God or the Devil as Agents in this Affair, is this express Assertion of the same Apostle in another Place, that Mankind were inexcusable for the Sin of Idolatry. For if this As-
 sertation

sertion is true, Idolatry is a voluntary Act, and chosen in Defiance of Reason and Evidence, and therefore it is either demonstrably plain, that the Subjection of the Creature to Vanity, against its Will, does not mean its Subjection to Idolatry, or that the Apostle notoriously contradicts himself.

Lastly, it is said, that the Creature shall be delivered from the Bondage of Corruption, that is from the Vanity to which it was made subject, for Vanity and Corruption in this Place, are equivalent Terms, into the Liberty of

the Sons of God, into that State of Freedom from it, with which all good Men shall be finally privileged. For this Deliverance, not only the Creature or the whole Creation below Man groaned, but even the first Christians themselves, the Apostles, who had the first Fruits of the Spirit. And not only they, says Saint Paul, but we ourselves groan within ourselves, waiting for the Redemption of our Bodies. Now would not any other Person, but a learned Commentator, suppose, that the Object of the Creatures earnest Expectation, was its Redemption
from

from bodily Evils? That the Vanity to which it was subject, the Pain in which it travailed, and the Corruption it should be freed from, were all of them Phrases relating to the Body? Would he not be naturally led to think thus, after the Apostle had made himself liable in common with all Creatures, to the Burdens they groaned under, and declared, that he waited as well as they did, for the Redemption of his Body? For what Evils could the first Christians reformed, and purified by the Spirit of Jesus, be subject to in common with other Creatures,

but such as were incident to Bodies in a State of Mortality? No Person however, except a Commentator, could ever think that Idolatry was the Evil under which the Creature groaned, and from which it waited for Deliverance, since every one else would see that this was manifestly charging the Apostles themselves with the Follies of Idolatry, and Superstition. For if it was Idolatry which the Creature groaned under, and expected to be released from, the Apostles also groaned under the same Evil, and consequently were notorious Idolaters.

Hence

Hence then, since the Opinion, that Saint Paul, in the Passage we have considered, means the Gentile World, is full of Absurdities and Contradictions, it is evident, that the Sense we have put upon it at the Beginning of this Book, is the only true Sense.

And hence, likewise it is a Doctrine of Saint Paul, that all God's Works are eternal, that at the Consummation of Time, when he shall clothe his beloved Children with glorious, and immarcescible Bodies, the inferior Works of his Hands shall feel the happy Effects

Effects of his Power and Goodness, and rise restored to certain Degrees of Splendor, and Perfection of Being, from which they are never to fall any more.

We might have here observed, that the Existence of Creatures under the same Forms, had never been discontinued, but for Sin; that this is a Scripture Doctrine, and therefore a good Argument for the endless Duration of Creatures of all Degrees; we might have also produced other Scriptures in Favour of the Futurity of Brutes; but shall at present con-

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tent ourselves with the before cited Passage, as sufficient for this Purpose.

PROPOSITION II.

THE Doctrine of a future Existence of Brute Animals, is maintained by some Jewish Writers of the first Class, and the Christian Fathers.

Tertullian, against Hermogenes, makes the following Remark upon these Words of Saint Paul, “ and the Creature itself shall be delivered from the Bondage of Corruption,

Corruption, into the glorious Liberty of the Children of God ;” then, observes he, “ there shall be an End of Death, when the Devil, its chief Master, shall go away into the Fire, which God has prepared for him, and his Angels ; when the Manifestation of the Sons of God, shall release the World from Evil, at present universally subject to it ; when the Innocence and Purity of Nature being restored, Beasts shall live in Harmony with Beasts, and Infants shall play with Serpents ; when the Father shall have subdued his Enemies to his Son, and
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put all Things in Subjection under his Feet."

Origen, against Celsus, when speaking of the Sun, and Moon, uses these Expressions, "concerning these great Bodies, we confess, that they also wait for the Manifestation of the Sons of God," they wait for this Event, because in Consequence of it, some notable, and illustrious Change is to pass upon them.

Manasseh, the Jewish Rabbi, in his Discourse on the Resurrection, asserts, that Dumb Animals
will

will have a much happier State than ever they enjoyed, when Men shall rise again. And Philo, in his Book of future Rewards, speaks thus, “there is no Doubt but that hereafter Brute Animals will be divested of their Ferocity, and become tame and gentle, after the Manner of other Creatures, whose Dispositions are subdued to Harmony and Love.” And in another Place he says, “then that is when Innocence shall reign in all the Regions of restored Nature, the whole Race of Scorpions, Serpents, and other at present noxious Reptiles, shall become

harmless,

harmless, and have no Power to afflict People with their Stings."

These Citations from the Ancients, are sufficient to convince you, that the Notion of the future Existence of Brute Animals is not quite so novel, as some Folks perhaps have been inclined to imagine.

PROPOSITION III.

REASON declares in Favour of the future Existence of Brutes, by determining that Brutes have Souls.

Descartes,

Descartes, Mallebranche, and the Disciples of these profound Philosophers, are pleased indeed to maintain a very different Opinion concerning them. They say, that Brutes have no Souls at all. Their Actions they allow express an Understanding, but then they say it is only as every Thing else which is regular expresses it, as a Watch, a Clock, or any other Kind of Machine expresses it. But this Understanding is as distinct from the Beast, as that which ranges the Wheels of a Watch, a Clock, &c. is from them.

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It is utterly insensible as to all its Operations; it eats without Pleasure, cries without Pain, grows without knowing it. In short, according to these Sages, Brutes are nothing in the World, but certain animated Parcels of Matter, under different Forms, directed hither and thither, to this or that End or Object, at the Will, and Pleasure of him who made them.

But surely, these are strange Doctrines, and never can be cordially believed, whilst there is a Grain of common Sense left amongst Men. For is it possible

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for any Person alive really to think, that a Log of Wood, and a Brute Animal are alike, as to Sensibility? That this has no more Feeling under the Blows of a Whip or a Stick, than that has under the Strokes of a Carpenter's Ax? Let us suppose there is such a singular Sort of Mortal in the World, we ask him what Reason is to be assigned why the one cries out, and the other remains silent, under the Stripes and Bangs he inflicts upon it? Is it because they are equally insensible? No. Is it because they are equally sensible? No, if they were equally insensible, external Injury would never be complained of by
either

either of them. If they were equally sensible, it would extort Cries and Lamentations from both alike. Is it not evident therefore, to a Demonstration, that the Brute is sensible of Pain, and the dead Log of Wood has no such Perception? Whoever doubts of the Fact, reproaches his own Faculties; and the Philosophy which promotes a Scepticism of this Nature, ought to be banished from human Societies. It manifestly serves for no other Purpose than to introduce a Disbelief of all Reality, to make Men Fools, and not only so, but savage, barbarous, and cruel Fools.

Besides, is it not repugnant to common Sense to say, that a Brute Creature eats without Pleasure? There is not a Man upon Earth, who knows any Thing of the Matter, but must eternally think otherwise. Does not every Day present us with Instances of the Taste of the Brute, and his Power of distinguishing? Do we not see how the Horse pines over Hay which has been damaged in the Curing, and with what eagerness he feeds upon that which retains its Sweetness? He is never known to take up with a Dish of Rushes, and Thistles, when he has a Feast
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of finer Vegetables in his Choice; and every Country Farmer is sensible of the many Trespases he commits, to indulge his Palate, and fill his Belly, with the more delicious Produce of Lands defended against him. In short, it is a Fact incontrovertible, that Brutes of all Kinds will eat of some particular Sorts of Food, to a Degree of Burstness, whilst they shew an Indifference to other Kinds, which Nature notwithstanding has provided for them. If this does not evince that Brutes have Pleasure in eating, I am afraid there

is no Proof for any one Fact in the World.

It is equally repugnant to Reason to say, that Brutes grow without knowing it. Every young Animal is observed to be afraid of an old Animal, or more properly of one of his own Species, arrived at the Age of Maturity and Vigour; but when he has got up to the same Pitch, his Fear of him vanishes, and you find him ready to try his Strength with him upon every Occasion. Now would not any Man naturally conclude from hence, that the Creature was sensible

sible of his Growth? We cannot put any other Construction upon the Case, without doing Violence to our Understandings; and therefore in this Instance also, the Philosophy of Mallebranche, attacks the common Sense of Mankind.

The Absurdity of supposing Brutes insensible as to their Operations, is only equalled by the Absurdity of supposing a Similarity betwixt the Motions of Brutes, and the Motions of Clocks, Watches, or other Machines which act upon Mechanical Principles. In Respect of an Agent of this

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Kind,

Kind, there is no Progession from less to greater Degrees of Perfection in Motion, or Action. Time, Use, or Custom, can add nothing to it but Facility of Motion. In Respect of Brutes, this Progession is evident, at first they are slow, and aukward in their Actions, move ill, and imperfectly ; as they grow older, they improve ; move and act more compleatly. In many Instances they are observed to change their usual Modes of Operation, the better to attain particular Ends, and in almost every Thing they are put to, to be capable of Proficiencies that
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are amazing. Does not all this demonstrate the Difference betwixt Brutes, and material Agents, as to the Principles, and Powers which govern them? These Observations seem also to go much against the Opinion, that Brutes act by Instinct, especially if it is perfect in the Moment it is communicated. But indeed, we should say nothing about Instinct, 'till the Sense of the Term is more fully ascertained. At present, it is vague, and indeterminate, and thus we shall leave it.

Finally, Brutes cannot be Machines

chines directed by an infinite Intelligence ; their ridiculous Motions and Activities, are not to be ascribed to a Being so perfect, as the immediate Cause. For can God be supposed to be taught to Swear, and talk obscenely, in a Parrot, or to chatter Non-sense, and Bawdry in a Magpye ? Can you fancy that he gives the Machine of a Brute, this or that Motion, or places it in this or that particular Attitude, at the Sound of a Curse, the Crack of a Whip, or on other arbitrary Signs of human Invention ? No, it is impossible you should, the Idea of his interposing in this Manner,

Manner, is incompatible with the Dignity of his Nature, and shocking to common Sense.

Hence, the Notions of De Carte, and Mallebranche, concerning the Nature of Brute Animals, and Springs of Action of these Creatures, are absurd and incredible. They are moreover, contradictory to the express Words of Scripture ; we there find the Principles of distinct Knowledge and Understanding, attributed to Brutes, in this Exclamation of the Prophets, “ for the Stork in the Heavens, knoweth her appointed Times,

Times, and the Turtle, and the Crane, and the Swallow, know the Times of their coming, but my People do not understand the Judgements of their God." It is evident by this, that a Brute acts upon an intelligent Principle of its own ; for if its Motions were the Effects of infinite Intelligence, the Prophet was very wrong in introducing it as an Instance of Regularity, to shame unthinking Man out of his Follies, and awake him to a Sense of his Duty, or the Calls of his God.

Hence, Brute Animals are to
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be considered as Creatures that move and act of themselves, or as having Souls, by which they are informed and directed. The Memory of Brutes, their Power of comparing, and distinguishing, and above all, their Senses, which necessarily infer a sentient Principle, are additional Confirmations of this Truth never to be shaken.

PROPOSITION IV.

THE Notion of a Soul, includes Immortality, and endless Duration of Existence.

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The Word Soul, according to the Doctrines of the Ancients, has a three-fold Meaning or Distinction; it is considered as a spiritual, a sensitive, and a vegetative Principle. Man is possessed of it in all the three Senses, Brutes in the two last, and Trees, Herbs, Plants, &c. have only the vegetative Soul. According to the Moderns, the Distinction of Souls is infinite, as the large, and the narrow Soul, the merry Soul, the sad Soul, the dull Soul, the brisk Soul, the sweet, and the sour Soul, the happy Soul, and the miserable Soul, the damn'd happy Soul, the damn'd good

good Soul, the damn'd jolly Soul, and so on *ad infinitum*. This Manner of speaking of Souls, is an Argument of fine Breeding, and ranks amongst the first Accomplishments of a Christian, at this Time of Day.

We leave People at present, to enjoy themselves in the Use of it, and proceed to the Definition of the Nature of a Soul, as of that Principle only which informs Men, and other living Creatures.

The true Notion of a Soul, in this limited Use of the Word, is
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the Notion of it as of a certain simple unextended indivisible Substance, the natural Properties whereof are Life, Understanding, and Activity. This I say, is the true Notion of the Nature of a Soul, if it is a Thing which differs essentially from all material Substances; for Matter is something under all Forms, which is naturally compounded, extended, and divisible, without Life, Understanding, and Activity; and therefore a Soul, which is something of a contrary Nature, must be uncompounded, &c. whose

Properties

Properties are Life, Understanding, and Activity.

Now, according to this Definition of a Soul, and Description of its essential Properties, the very Notion of the Nature of it, includes a Capacity for Immortality, and endless Duration of Existence. For if Life is a natural Property of the Soul, or rather of a Soul, we cannot but conceive it to live so long as its Nature endures; no Supposition can be formed of the Destruction of this Principle of Life, but what involves the Destruction of a Soul's Nature and

F Essence.

Essence. And because the endless Duration of a Soul is asserted in its Unity, and Indivisibility, because since, as having no Parts, it cannot be divided into Parts, and as a Substance uncompounded, it is not liable to Dissolution, therefore a Soul, truly is a living Substance, which cannot die in the usual Acceptation of the Term, and capable of endless Duration of Existence, in Virtue of its Immateriality.

Hence, since all Souls are naturally immortal, and capable of existing for ever, nothing therefore

fore can preclude Brute Animals, or the Souls of Brute Animals from that better State to come, but a fundamental Destruction of them. They must continue through all the Revolutions of future Ages, if they are not annihilated.

PROPOSITION V.

THE Notion that God annihilates the Souls of Brute Animals, is founded on weak Principles, and opposes Arguments much clearer, and stronger for the Continuation of them.

It is generally imagined, that the Souls of Brutes are annihilated when they die, and two Reasons are usually given for it. One is, that Brutes are incapable of Religion, and therefore can have no Right to a State designed only for Beings who have been exercised therein. The other, that they were created only for the present Purposes of Man.

As to the Proposition, that Brutes are incapable of Religion, there is no doubt but it expresses a Fact; though at the same Time it must be confessed, that now and then
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we meet with a few of them that discover something like a Notion of it in particular Instances. There are Brutes which would sooner be hanged than pilfer or steal, under the greatest Temptations; there are Brutes which are invariably true to their Attachments, that take up Affections, and profess Friendships, which nothing but Death itself can dissolve. It has been averred in Print, that a certain *Dumb* Creature aided in the Chorus of an Anthem; and it is notorious to the World, that Numbers of them make as great a Point of attending at Church on

public Service Days, as the most rigid Pietists do. Indeed, it may be objected here, that a Brute goes to Church only because his Master goes, that he is ignorant of what passes there, and returns Home the same Brute he went, neither better nor worse than he was before. But allowing this to be a Fact, it by no Means proves, that the Brute is less religious than Multitudes of the human Species are. For Thousands of those go to Church, only because their Acquaintance go, follow Fathers or Mothers, Uncles or Aunts, as a Dog follows his Master, are as

unmindful

unmindful as this Animal, of what is said or done there, and return Home as ignorant and uninformed as the verriest Brute upon Earth.

But, if Brutes are incapable of Religion, what is the Consequence? Only that they have no Right to a State designed for Beings who have been exercised therein; and what Person in the World ever imagined they had a Right to such a State? It surely does not follow, that because they have no Right to a State of this superior Degree hereafter, they have therefore a Right to none at all, that they

have not a Right to be treated as other Creatures will be according to their Natures, and Capacities, or as infinite Wisdom and Justice shall appoint. Nothing of this Kind is deducible from the Argument here advanced against the future Life of Brute Animals. For ought that this shews to the contrary, the Notion of such a Thing may be as true as any other Opinion that ever was entertained. Certain it is, that a future Life of Brutes cannot be absolutely denied, without impeaching the Attributes of God. It reflects upon his Goodness, to suppose that he
 subjects

subjects to Pains, and Sorrows, such a Number of Beings, whom he never designs to beatify ; upon his Wisdom, that he forms them for the miserable Duration of a Moment, without leaving himself a Power to extend their Duration, and better their Condition ; upon his Love, that he exposes them to the horrible Evils of Nature, and the cruel Treatment of superior Beings, which a tender Disposition would be concerned to remedy or prevent. And lastly, it reflects upon his Justice, to suppose that he destroys without a Recompense, Creatures that he
has

has brought into such a State of Infelicity, and in some Measure capacitated for everlasting Happiness. These Observations are sufficient to teach you, that the Defects of Brutes, with regard to Religion, are but weak Arguments whereupon to ground an Opinion of their Annihilation.

2dly, The Notion that Brute Animals were created only for the Occasions of Man in the present State, to minister to his Pleasures, Conveniences, and the like, is a weak and unwarrantable Conceit. We do not mean here to take an
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Inch from Man's Height, or a Grain from his Right; we confess he is a tall Creature, and has mighty Privileges. He stands at the Head of all terrestrial Beings; he is a King over them, by divine Appointment, and has a Right to Dominion, in Virtue of his Dignity. The Beasts of the Field obey, and serve him, and the Fowls of the Air, and the Fishes of the Sea, are continually ministering to his Pleasures, and Conveniences; we allow, that a View might perhaps be had to these Ends, in the Formation of several Sorts of Brute Animals; but we think,

think, it is a Proof of much Vanity and Ignorance, to consider them as created only for these Purposes. May not God be supposed to have raised this mighty Frame of Things with a Design to diffuse his Goodness, and display his Glory? May he not be conceived to have conferred Life, and Sensibility upon such an infinite Variety of Creatures, with a View to their Happiness, and to have given Existence to all that amazing Diversity of Forms in the Universe, that his Power and Wisdom might be known, and magnified through the whole Circle

Circle of Being? Whoever puts a Negative upon these Questions, does not seem to regard either Scripture or Reason. The Scriptures expressly declare, that all Things were created for the Pleasure of the supreme God, perhaps that he might delight himself in the Contemplation of his Perfections so strikingly exhibited in them; that all his Works were formed to give him Praise; and that we must remember to magnify him for them. And does not Reason plainly tell us, that a Creature, as to itself, with the Powers of Life, Understanding, and Activity, is really

really benefited, and in a State superior to dead Matter ?

We are egregiously mistaken then, when we talk of Brute Animals as existing for no other Purpose than to minister to the Pleasures, and Conveniences of Man. These, if allowed to be Ends for which they were made, are evidently subordinate; and of a lower Degree; and if the Pleasures they afford are considered as mere Gratifications of Appetite, and the Conveniences accruing from them, are supposed to signify that servile Drudgery which Thousands of
 them

them undergo for us, they are not so properly to be called Ends for which they were originally designed, as accidental Circumstances, that are owing to Man's Fall, and his Weakness, Want, and Depravity, consequent upon it.

Hence, though Brute Animals are incapable of Religion, this Defect is no Proof that after Death they will be annihilated. They may, notwithstanding a moral Incapacity, be still continued in Being, and have such Places allotted them in a future World, as are suitable to their respective Natures
and

and Capacities. And this is an Opinion the more probable, since it appears to be agreeable to the Justice, and Goodness of God.

Hence, since the Notion that Brute Animals were formed only upon Man's Account is a groundless Conceit, we have therefore further Cause to believe, that their Existence will be continued after Death. It is evident, that God conferred upon them some Degree of Good when he conferred Life and Sensibility; and who will undertake to shew that this is bounded by a short, and transient Existence?

God's

God's communicative Goodness is always the same, and if his Benevolence is eternal, it is much more likely to be true that he will continue to communicate it to his Creatures (if their own Unworthiness does not hinder) beyond the fleeting Periods of the present Time, in after Ages, for ever.

Moreover, since God in the Formation of Creatures displays his Perfections to the End, he may be adored, and magnified for the Excellence, and Variety of them, is it not extremely probable that they will be continued to serve the

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like Purposes in a World to come? The Ways and Works of divine Providence, are but little known at present; and yet the Contemplations exercised about them, wrapt up as they are in Clouds and Darkness, are the Sources of much Pleasure to the Soul of Man, and furnish many noble Arguments for Praise, and Reverence. If this is the Case now as to the Matter of our Contemplations upon the Works of Creation, what will it be then, when all the Secrets of Nature are unfolded, when every Thing which God has made is exhibited in its utmost Perfection,

and

and all the Wonders of his Wisdom fall within the Compass of human Knowledge? We dare not presume to assert, that the Happiness of Men in a State of Glorification, will consist in Scenes of this Sort, and yet we cannot find that the Notion of such a Thing is incompatible with any State of Intelligences however elevated. For infinite Wisdom forms no Creature of any Kind that is not fit to employ the Contemplation, and engage the Attention of Spirits in all Degrees of their Exaltation. This is true of any one single Production of divine Wisdom, and of the

least of the Creatures of God's Power ; and therefore must be especially so of the whole Collection of them. And what is there amiss in supposing, that some of the Hours of our Happiness in Futurity, may be spent in surveying the noble Strokes of Elegance and Beauty, discoverable in this immense Collection ? Would it not be a rational Employment, agreeable to the purest Taste, and compatible with the Dignity of human Spirits in any Degree of Bliss, or State of Exaltation ? We cannot but think that the Supposition of such a Case is indubitable, admitting,

mitting, that we are ever to be acquainted with the Prodigies of our Maker's Art, and the several dark Particulars relating to the Animal World, are in any future Age to be cleared up, and explained to us.

PROPOSITION VI.

THE Objections drawn from the Scriptures, against the Futurity of Brutes, are no real Objections, but mistaken Notions of the Signification of Terms, and Passages.

The Places of Scripture which seem to furnish Objections against a Continuance of the Being of inferior Animals, are principally these two : Solomon in his Ecclesiastes, propounds this Question, “ who knoweth the Spirit of a Man that goeth upward, and the Spirit of a Beast that goeth downward to the Earth ? ” And David in the Psalms saith, “ Man abideth not in Honour, seeing he may be compared to the Beasts that perish. ” By the going downward of the Spirit of a Beast, in the former Passage, is supposed to be meant the Mortality of Brutal Souls, and
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by the Word perish in the latter, their utter Annihilation. We shall shew that People are mistaken in both these Particulars.

The true Reading of the former Passage is this, who knoweth concerning the Spirit of a Man, whether it goeth upward, or touching the Spirit of a Beast, whether it goeth downward to the Earth? For ought then that this Question thus put implies to the contrary, the Souls of Brutes may be immortal, as well as the Souls of Men. It is certainly evident, that Solomon in this Place never de-

signed to teach us, that the Souls of Brutes after Death, were to be totally cancelled, as appears from a preceeding Declaration. “ I know says he, that whatsoever God doth, it shall be for ever, nothing can be added to it, and taken from it, and God doth it that Men should fear before him.” This is expressly asserting the Eternity of all God’s Works.

The Word perish has various Acceptations, but is never used in the Scriptures to signify Annihilation. In that Passage of the Psalms before cited, it is put to express
Oblivion,

Oblivion, or Forgetfulness. Beasts die and perish, that is, are forgotten, and herein is Man very properly compared to them; whilst he lives he is honoured and respected, but when he dies his Honour dies with him, and he sinks into a State of Oblivion; he is forgot in a few Years, as if he had never been.

Hence, since the future Life of Brutes is not at all affected by those Passages of Scripture which People have any Pretence to form into Objections against it; it cannot therefore be alledged, that we
have

have done any Thing hitherto to weaken the Authority of this sacred Book, by subjecting it to Contradictions.

And hence likewise, it appears of how great Consequence it is for People to read with Thoughtfulness and Sobriety, the Word of Truth. Other Places like these we have now considered, may be easily misconstrued through Inattention, or a careless Perusal, and such perhaps as very nearly concern the Interest, and Happiness of their Souls.

P R O P O-

PROPOSITION VII.

THE Objections against the Futurity of Brutes, besides those we have already remarked, considered as human Sentiments, are not founded in Reason, but in Pride and Envy, and false Notions of Things.

We suppose the following Questions to be put by some Person or other, and to imply chiefly what as an Objector he has further to offer against the future Life of Brute Animals. Shall Beings of this inferior Nature be intitled to a Place in the blissful Regions of
another

another World, as well as I? Shall a filly Worm, or a paultry Fly, or a despicable Mite, have any Existence there? Why had I the Gift of a moral Understanding, and for what Reason am I exposed to so many Difficulties in the Pursuit of an Interest which Brutes, such insignificant Things are sure to obtain without them? Would it not have been better for me that I had been a Beast also?

If the first Question is denied, as the Objector supposes it should be, he will find himself attacked with an Argument that makes excessively

cessively against him. For if Inferiority of Nature, or a less Degree of Excellence, is looked upon as a sufficient Reason for excluding Brutes from an Interest in Futurity, it will just prove as much with Respect to Man, and so it will prove too much. For if a Brute is not intitled to any Interest in a future World, because he is inferior to a Man, a Man is therefore not intitled to any, because he is inferior to a Cherubim. If a Spirit of this exalted Order could be supposed to talk in the gross Style of a human Creature, he would speak as contemptibly of him,

him, as he does of the Brute ; shall Beings would he say of this inferior Nature, be intitled to a Place in the blissful Regions of Eternity, as well as I ? The Objection therefore against the future Existence of Brutes, as founded in the Imperfections of their Natures, must certainly be given up.

It should seem by the second Question, as if People entertained a sorry Opinion of Dumb Animals, and especially of the more minute Kinds. We suppose their Esteem for Things is measured by their Bulk, and for this Reason, a human

man Dwarf is a despicable Animal. But this is to take up Notions very absurdly. A Fly, and a Mite, are diminutive Creatures, a Worm an humble Thing which creeps upon its Belly, in Dirt and Darknefs, a Quadruped stands higher, and thou O Man! with two Legs, and an erected Countenance, looks higher than the Quadruped. But should thy Elevation in this Scale of Imperfects, occasion thee to despise the inferior Works of Nature, and look upon them as mean and insignificant? Shouldest thou take Offence at a Lesson which teaches a Continuation

tinuation of their Existence, because they are low and little in thy Eyes? Thou wilt be ashamed of entertaining such Sentiments, when thou reflectest that Life, in its lowest Degrees, and minutest Portions, is a sweet Possession, and that he who made thee, made every Creature in its order below thee. Thou wilt learn from hence, that this good of Life, is the Communication of that Perfection in God, which eternally seeks to beatify its Objects, and that thou can'st entertain a mean Opinion of no Creature, without some Reproach to that Wisdom which contrived

contrived it. Remember, that it was not a Thing beneath the Dignity of Heaven to create the most diminutive Animal; and how then can it be unbecoming the same adorable Power to continue its Existence? Thy Sentiments O Man, in this Instance, are the Suggestions of Pride, Envy, and Prejudice.

It is a Proof of much Ignorance for a Man to ask why he is endowed with moral Powers, and has so many Difficulties to struggle with in the Matter of compassing a State which Brutes are secure of

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without

without them ? Is not all this evidently designed to qualify him for Degrees of Bliss, in another World, as much superior to that of Brutes, as he surpasses them in Dignity of Nature. If he makes a proper Use of these moral Powers, and vanquishes like a Christian Hero, the Trials and Difficulties that encompass him, he will have no Occasion left him to murmur at his Lot, or envy the future Happiness of Beings beneath him.

Lastly, it is certain, that by a continued Abuse, or Misapplication of his Powers, a Man may
with

with Respect to Futurity, forfeit every Advantage he was capable of possessing, and have nothing left him but the sad Expectation of a dreadful Sentence, and a terrible Doom ! In this Situation it would be no Wonder if he wished himself a Beast, or thought the Condition of that Animal preferable to his own, since the least Degree of Happiness is before no Happiness, and to be a simple Oyster, with all the low and languid Sensibilities of that Creature, is far better than to be a Man with the piercing Apprehensions of Misery, never to be determined. The cer-

tain Prospect of future Perdition, would make a Man wish that he was a Stock, or a Stone, or had never existed at all. But this is the Language of a foolish Profligate, reduced to Madness and Distraction through his Vices, and never can be considered by serious People, as a Proof that the Situation of the human Race is less eligible than that of Stocks, or Stones, or Brute Animals. If a Man becomes wretched in future, it is owing to himself; he had a Power to mount up to a glorious Pitch of Happiness, and if he neglected to exert it, on so noble a Principle,

Principle, and in so worthy a Cause, no one will think to cast the Blame upon his Maker for this.

Hence, since the several Objections against the future Life of Brutes, considered as the Sentiments of Men, are as weak and impertinent as the pretended Objections of Scripture, all the Arguments therefore advanced in Favour of it, stand unimpeached. We do not presume to say, that these Arguments demonstrate the Point, but we cannot help flattering ourselves with the Notion, that

they render it extremely probable.

We shall now undertake to make some Applications to the Reader, of such Parts of the preceding Essay, as we hope will be of Use to direct his Conduct, with Regard to the Creatures below him.

I suppose by this Time, he is sufficiently convinced, that Brute Animals are something more than mere Machines, have an intelligent Principle residing within them, which is the Spring of
their

their feveral Actions and Operations: If fo, he will easily perceive that he ought to treat them as Beings, very different from Machines, that where he propofes to avail himfelf of their Services, he will ufe fuch Methods in the Management of them, as are fuitable to a Nature that may be taught, instructed, and improved to his Advantage; and not have Recourfe only to Force, Compulfion, and Violence. And if Creatures, under Management for the Ends he defigns them, fhould now and then fhew a little Reftivenefs, and Oppofition, or refufe to do as he

means they should do, he will learn to make proper Allowances for this obstinacy of Temper in them, from Reflexions upon himself; who as a Being, with Inclinations of his own, is conscious that he is not always to be guided by others, and kicks at Instruction, in a Thousand Instances.

He will moreover consider, that as Brutes have Sensibility, they are capable of Pain, feel every Bang, and Cut, and Stab, as much as he himself does, some of them perhaps more, and therefore he must not treat them as Stocks, or Stones,
or

or Things that cannot feel. It is lamentable to think, that any Occasion should be given for Remarks of this Sort, at a Time when the World is possessed of so many superior Advantages, when Mankind so far exceed the Pitch of former Ages in the Attainments of Science, and when Heaven itself has interposed to teach them so many tender Lessons of Pity, and Compassion. But the Fact is notorious, maugre all the Privileges we enjoy under the Improvements of natural Reason, and the gracious Dispensations of religious Light, Cruelty is exercised
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in all its hideous Forms and Varieties. Brutes are every Day perishing under the Hands of Barbarity, without Notice, without Mercy; famished as if Hunger was no Evil, mauled as if they had no Sense of Pain, and hurried about incessantly from Day to Day, as if excessive Toil was no Plague, or extreme Weariness was no Degree of Suffering. Surely this Principle of Sensibility in Brutes, intitles them to a milder Treatment, than they usually meet with from hard, and unthinking Wretches, as the Miseries it makes them liable to, give them a Claim

to

to some Returns from a just and benevolent Being, in another State.

Furthermore, a Man will consider that as Brutes are made subject to him by the Appointments of Heaven, he ought to look upon them as Creatures under his Government to be protected, and not as put into his Power to be plagued and tormented. Very few of them know how to defend themselves against him, as well as he does to attack them, and therefore it is only on particular Occasions that he can be justified in falling upon them. For a Man to torture a
Brute,

Brute, whose Life God has put into his Hands, is a disgraceful Thing, such a meanness of Spirit as his Honour requires him to shun. If he does it out of Wantonness, he is a Fool, and a Coward; if for Pleasure, he is a Monster. Such a Mortal is a Scandal to his Species, and ought to have no Place in human Societies but as a Hangman, or a Butcher.

Lastly, since from the Nature and Exigences of the Times, it is expedient that Brutes should be killed, their Lives therefore ought to be taken from them in the easiest,

easiest, and shortest Manner possible. Humanity feels this Truth, and Men of the cruellest Dispositions will some Time or another be forced to confess it. They will no doubt be called upon to Account for every Act of Barbarity committed upon Brutes, in the Day when God shall Judge the World by Jesus Christ.

A D D E N D A.

IN the preceeding Tract we have reasoned from such Principles as appeared to us to make
more

more directly for the future Existence of Brute Animals.

There remain some general Arguments of Scripture, and Reason, more remotely relative to this Point, which we shall here lay before the Reader.

Saint Peter speaking of the Times when Christian Converts shall receive the Comforts of their Faith, says, “and God shall send Jesus Christ, which before was preached unto you, whom the Heaven must receive, until the Times of Restitution of all Things.”

In

In his Epistles he has this Doctrine,
 “ for according to his Promise,
 we look for new Heavens, and a
 new Earth. Now, if all Things
 are to be restored, then Brutes are
 to be restored; and if this whole
 material System is to be renewed,
 does not this include the material
 Forms of all living Creatures? Be-
 sides, the Arguments already ad-
 vanced to shew that Brutes have
 Souls, and in Consequence thereof,
 may exist hereafter, we may super-
 add this, that Brutes have *Ideas*,
 and a Power of communicating
 them. Every Species has a Lan-
 guage peculiar to itself, by Means
 of

of which, all the Individuals that compose it, are able to converse with each other, to impart their Pains, and Pleasures, their Fears, and Dangers, their Desires, and Intentions, and what can all this arise from, but an intelligent Principle residing within them.

Moreover, though Brutes prey upon each other, and though Nature in a Thousand Instances seems to direct this Proceeding, yet we must not imagine that this was the sole End for which they were originally formed. For it is impossible to be true, that a God of perfect

perfect Order, and Harmony, should be the Author of eternal Strife, Discord, and Bloodshed; that infinite Goodness should design a Number of Creatures to tear each other in Pieces, and at the same Time inspire them with the most horrible Fears of such a Fate; or that infinite Wisdom should so wonderfully display itself in the Mechanism of a Fly, if it was only meant to gratify the Appetite of a Spider, or a Swallow.

Lastly, we may add, that our Ideas of the Attributes of God, seem necessarily to point out a

I Continuation

Continuation of that mighty Chain of living Beings, which is the Astonishment of all contemplative Minds. *Must* there not be a huge Chasm, and a vast Defect in the Universe, if all Nature is to be radically destroyed below Man? Must there not be wanting, on this Hypothesis, Myriads of Creatures to testify the Excellence of the Divinity? What can exhibit the Perfection of infinite Life, but the Communication of all possible Degrees of it? Of infinite Goodness, but the Gift of all possible Degrees of Happiness? And of infinite Power, but all the possible Varieties

Varieties of Being, which can be conceived or imagined? We can look no Way now but we meet with Instances of the greatness of the Deity; and will there be fewer Testimonies of his Perfections in a better World? If any Thing is certain, it is that the Perfections of God will never be less visible in his Works than they are at present.

F I N I S.

E R R A T A.

In Vol. I, Page 13, Line 9, place *the* between the Words *all hideous*. Page 13, Line 13, for *natural* read *mortal*. Page 15, Line 4, delete *we*. Page 77, Line 11, for *Evil* read *Vice*; and again in the same Line, for *Evil* read *Vice*. Page 106, last Line, for *Simularity* read *Similarity*.

In Vol II, in the Title Page, for *pasuntur* read *pascuntur*. In the Preface, Page 9, Line 1, for *Hildrup* read *Hildrop*. Page 4, last Line, delete *a* in *groaneth*. Page 5, Line 4, for *groan* read *grone*: In the subsequent Pages where the like Words occur, make the like Alterations. Page 8, last Line, place *a* between the Words *within Parenthesis*. Page 110, Line 14, place *many* between the Words *that Brutes*.

XX

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An Essay On The Future Life Of Brute Creatures

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